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CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR

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For the Christian Reflector.

Mr. Editor.—The following Essay was recently read before a full meeting of the Ministerial Conference connected with the Ashford Association, (Conn.) and approved. It was also voted, unanimously, to offer it to the Christian Reflector, and Christian Secretary, for publication. It is therefore forwarded for that purpose.

### REMOVAL OF MINISTERS.—Causes.

The removal of a minister from the people of his charge was once thought to be an affair of great moment; and, on the question of its expediency, the minds of pious and eminent ministers have been greatly agitated, and racked. It has, however, in our times become such an every day occurrence, as to excite little if any interest, even with those most concerned in the event. This question, we consider like most others, will admit of extremes which it is proper to avoid. For a minister to become so absorbed on such a subject, as to rack and tear his mind almost to desperation, is, in our opinion, attaching too much importance to the mere place of labor, and would be more appropriate on the question of continuing in, or quitting the ministry. It seems to imply what is often found not to be true, i. e. that others may not occupy the place which he vacates, with success and advantage; or that he himself cannot be equally useful in some other part of the vineyard. On the other hand, to feel perfectly indifferent to the question of our continuance with a people, implies a disregard to the intimations and leadings of divine Providence if not a defect in the affectionate regard which is always supposed to exist between a minister of Christ, and his people. As the two cases referred to appear antipodes, and the last to be the error of the present day, it will be proper to exhibit some of the causes to which the frequent removal of ministers is attributable.

Their frequent removal, may, to a considerable extent, be occasioned by churches too hastily settling ministers whose intellectual culture and resources are inadequate to fill the places to which they have been invited. Men are apt to vibrate to extremes, and, as some have obviously overrated intellectual acquirements, so others have as erroneously underrated them; and it is difficult to say which deserves the severest rebuke, the haughtiness of the former, or the presumption of the latter. A minister, of very limited resources, may scatter a dozen sermons over a vast territory, interest every congregation he addresses, and pass with a certain class of hearers for a first-rate preacher, who could not sustain himself for six months with a people of ordinary intelligence, as a stationary preacher. If preaching the gospel consisted in uttering any crude mass of thoughts which might offer themselves to the speaker, interspersed with vulgar anecdotes, banded all over the country, then, almost any person who could manage so as to combine a little wit, a little assurance, and a little artificial pathos, with a smattering of Bible knowledge, would pass for an able minister of the new testament, especially, if he declaim loudly against learning, salaried ministers, and popularity. But, if it consist in illustrating and enforcing a great system of revealed truth, and tracing out the relations of one part with another in all its ramifications and bearings, assigning to each its appropriate place in the system, so as to present the people, year after year, with a rich variety, then a large amount of biblical knowledge, associated with much mental culture, will be found indispensable. Let us not be misunderstood. We consider biblical knowledge alone sufficient to make a (pious) minister a workman that needeth not to be ashamed and every other science to be regarded as it becomes subservient to the acquisition of this. Nor would we be very scrupulous whether it be obtained within the walls of a college, or in a carpenter's or blacksmith's shop, providing it be obtained.

Some of our churches seem wholly to overlook the vast increase of light and knowledge produced by the multiplication of Seminaries, Newspapers, Lyceums, Debating Societies, together with Tract Societies, Bible Societies, Sabbath Schools, Sabbath School Libraries, &c., and in reviewing the history of the church in this country, they recollect the time when a minister would labor six days in the week at secular employment, and preach on the Sabbath to the acceptance of the hearers, and ask with confidence if the labors of such were not blessed of God, and think the same course may be adopted in the present day, with equal success! But we may as well declaim against steam-boats, and rail-roads, and attempt to bring the public back to their former plodding. Passengers after all, will not spend fourteen days in going from Boston to Philadelphia, and returning if they can perform it in as many hours. Ministers must not only keep pace with the times, but in advance of those whom they would instruct.

If any have the misfortune to espire to the reputation and emolument of a settled minister, without the requisite study and research, the smiles of scores of young critics, with which, in the present day, he is surrounded, will remind him of his folly, and the people will seek another minister. By assuming the office of a teacher, he has placed himself in the attitude of one more skillful than others, in the subjects discussed, and, if he be not so, his hearers will sit uneasy, or abandon his ministry.

Another cause of the frequent removal of ministers is the want of a competent support. It is a plain case that, if the standard of the ministry, in regard to its qualifications, be so much more elevated than it was fifty years ago as to require a man to give himself wholly to the work, that portion of his support, which his manual labor then procured, must be furnished by those who employ him. This is a part of that cost a society should count, when they deliberate on the expediency of retaining a standard in any place; and, if they are unwilling to sustain it, let them never from the Church to which they belong. A minister, who gives himself wholly to the work, acquires himself in his office and asks for no more than a bare competency for the support of himself and family without the prospect of laying up treasure on earth, is certainly a modest man and possesses as much disinterested benevolence on that subject as would be profitable, either to himself or the people. If such competency is withheld, injustice is done him, and it, for receiving it, the hue and cry of hireling is vociferated, those who do it should be placed in the category of persecutors; at all events, in that of the covetous. The minister who is frightened out of that reasonable provision which the scriptures have made for his support, does injustice to himself, and also to his people, in so far as by entangling himself with the cares of this life, he deprives his people of the bread of knowledge and understanding, or is under the necessity of pledging himself to obligations which he cannot redeem; ruining his credit, and destroying his influence as a minister, without which, angelic preaching would be heard with disgust. And, while no situation is more to be deprecated by a minister than the last mentioned, it would be the certain precursor to his removal by those who cruelly occasioned it. The Baptist denomination has suffered severely from this dereliction of duty in years past, but it is pleasing to notice her improvement, in New England and other portions of the country.

Another cause of the frequent removal of ministers, is, they themselves, or by far too many of them, have aspired to the most elevated and conspicuous pulpits in the country. We do not mean that they have aspired to places above their level, but that they have aspired to places where they have no qualifications to fill. No many have witnessed the difficulty with which those who have thus leaped, have descended from their perilous altitude, when those who control such pulpits have not realized their anticipations. Many who do not expect nor wish for such places at present, have them in view as an ultimate object. Like pupils in college, who all mean to be geniuses, they calculate to reach the point by regular and prudent gradations. They are not very particular in which place they first settle, as it is to be the goal, or starting point, in the race. Hence, when the term fixed in their minds has expired, no unprecedented success in their work, or liberal offers of the people can retain them. The idea of raising up around them a large, flourishing, loving, and happy people, has scarcely entered their minds. From a wrong maxim which has gained practical currency, that place gives importance to men, they have hardly admitted the idea, that men could give consequence to place. We are aware that, generally, it is the people who occasion the removal of ministers; but it is not invariably the case.

Another cause of the frequent removal of ministers, is, a disposition to trammel the minister. This generally happens to be with some few individuals who hold their prominence in the society by contributing largely for the support of the minister. They give him hints in ways not to be misunderstood, what topics he may or may not discuss and what doctrine he may or may not vindicate or denounce in the pulpit. If he be a man possessed of a pliable conscience, and has a strong desire to retain his place, and is willing to conform himself to the wishes of such members, he may continue a few years, until his timeserving policy becomes so visible, as to shake the confidence of all in his integrity. But, if he has the independence to assert himself a free man, that he receives commission to preach from God, and the bible for his documentary guide; if he has the moral courage to inform his congregation that he deems it his duty to preach against Intemperance, Slavery, Licentiousness, or any other vice, in proportion to its malignity and prevalence; in other words, if he is a man worth retaining, these persons will, probably, let him flatter out the present year, with moral certainty that, as the society cannot make out his salary without their assistance, they can easily dispossess him by the withdrawal of such support. Hence, for the very thing which would enhance his value, his unyielding integrity in the cause of truth and righteousness; for possessing the very spirit which led to the stake the martyrs whose praises they chant in the congregation, and the Savior to the cross, whose firmness they admire, they hurl a minister of Christ from the pulpit to make way for some servile man who would sell his Master for a pair of shoes! It is well for such ministers, however, generally they are not of God, which, with the supervision which God ever exercises over such as make sacrifices for truth, enables them to rise

and enlarge their sphere of usefulness in the church, proportionably to the difficulties with which they have had to struggle.

Another cause of the frequent removal of Ministers, is a miscalculation from first impressions, and a combination of auspicious circumstances in settling a minister. It is frequently the case that a minister is called to settle with a people under circumstances which, if not strictly artificial, are yet so remarkably auspicious as to infatuate the people, while every person not thus deceived perceives with moral certainty that the people cannot long continue this effervescence, nor sustain the effort which the spur of the moment has created; and also, that it is impossible for the minister to maintain the popularity, which, by these extraordinary circumstances he has acquired. Ministers are sometimes aware of the importance of first impressions; and, when from the seminary or elsewhere, they are about to make their debut, unusual pains are taken to prepare some dozen or more sermons. The people who have invited the candidate on trial, may have been destitute of regular preaching for weeks, and in view of their scattered flock and wandering congregation, have had many gloomy forebodings that they would finally become extinct. New life has been infused into them, however, by the arrival of their candidate, their drooping spirits greatly revived, and the whole scene is changed. The whole church and society, delinquents not excepted, turn out to hear the man who, it is probable, will settle among them. Nay, many of other denominations, whether they have a minister or not, must hear the man once, or more. He preaches to admiration; prompted by a large and increasing congregation, he far exceeds himself, and while his praises are ringing through the town, some individual or two of other persuasions hint, that, "if the Baptists secure that man, they shall change their course;" and perhaps again, that "if the Baptists settle that man, they will subscribe 20 dollars," &c. These ephemeral expressions go like electricity through the society, and they wax stronger and stronger in confidence that they have found the man at last for that place, and that, if they should let him go, they may as well write the epitaph of that people, and inscribe *Ichabod* on the doors of the sanctuary; and they become enthusiastic on the subject.

Now, as we said before, every person possessing a moderate share of knowledge of human nature, distinctly perceives there will be a reaction and like the gale of September '15 at Providence, the tide ebb will ebb with the rapidly nearly equal to that with which it flowed. Though not remarkable for their liberality in supporting the gospel, hitherto, yet by what they call an extraordinary effort, they raise a sum far exceeding their anticipation, and which a few weeks ago they could not have supposed possible to be raised for any man on earth. The question is settled, he commences his ministry, and things go on tolerably well for a few weeks, possibly months. Although however, all those who were prompted by the novelty of the case, instead of principle and regard to the worship of God, fall off. Ministers of other denominations have found it necessary to say to their hearers, that if they wish to become Baptists, and have no farther occasion for their services, they will relieve them by seeking another place. Their hearers take the hint, and become more coy and braced against their neighbors, than formerly. The minister has expended his prepared sermons, and the people became evidently less and less interested in his performances, and are at a loss to account for the wonderful change. They feel greatly disappointed that things have taken such an unexpected course. The minister, more than any other, feels keenly on the subject, and is probably disposed to ascribe the whole either to a fickle-mindedness in his people, or to a disposition to underrate his talents, and, with his sinking people, it is, perhaps, gently hinted to him that A and B think they subscribed quite beyond their ability, and cannot think of doing as much the year ensuing. E and F have not paid their subscriptions; G and H have met with losses, times hard, money scarce, and, although all would be very glad to have him continue another year, it would only be encouraging him with false hopes to think of making out as much another year. Now, we say, unless this minister is a prodigy in disinterested benevolence, unless he be far in advance of his people, in self-denial, humility, patience, &c., he will be likely to fix on a day for his farewell sermon, rather than take a slide to the bottom of the hill with his people. If the above be not a graphic exhibition, we are persuaded it is no caricature; and the candidate for a settlement who just escapes a rejection, but is gradually, but continually gaining in popularity and on the affections of his people, has a much fairer prospect of a long, useful and comfortable ministry among them, than one settled by acclamation, as above described.

**Comfort of Children.**—Call not that man wretched who, whatever else he suffers as to pain inflicted, pleasure denied, has a child for whom he hopes and on whom he dotes. Poverty may grind him to the dust, obscurity may cast its darkest mantle over him, the song of the gay may be far from his own dwelling, his face may be unknown to his neighbors, and his voice may be unheeded by those among whom he dwells—even pain may rack his joints, and sleep may flee from his pillow; but he has a gem, with which he would not part for wealth, defying computation, for fame filling a world's ear, for the luxury of the highest health, or for the sweetest sleep that ever sat upon a mortal's eye.—*Coleridge.*

Salem, Nov. 15, 1839.

Rev. C. P. Grosvenor,

My very Dear Sir,—Knowing your deep interest in the cause of the bleeding slaves, your thorough examination of every branch of it, and having great confidence in your mature judgment, I freely confess to you that I have a strong desire to obtain your opinion on the political question, which is now agitating the anti-slavery fraternity.

Have you come to the conclusion that it is best to form a separate political party and strive to bring the wise and good of both the present parties, to rally under the banner of Human Rights? Will not this course have a tendency to damp and check the spiritual influence, which all agree must prevail throughout our country before our cause can triumph? I suppose you will admit, that if we had the whole political power of the free states, we could not remove slavery by legislation. We might abolish that small fraction of it, which exists in the District of Columbia and the Territories, and thereby relieve our consciences of the guilt of slaveholding and roll away the reproach from the U. States as a nation, but this all this would not root up the evil in the states south of Mason's and Dixon's line, and unless this movement were made in a kind christian spirit from a sense of duty to God, and our country, would it not exaggerate the fiery spirits of the south and lead them to take the dreadful resolution which Pharaoh adopted, "I will not let Israel go." We have seen with what a death grasp the Egyptians held their prey,—with a similar unyielding purpose will the chivalry of the south foster their talons in the quivering flesh of their wretched slaves. This terrible gripe must be loosed, but how can it be done? I have supposed it would be effected either by the power of moral suasion or by de-lousing judgments; but I am now inclined to think, that God will bring worldly interest also to bear efficiently in favor of emancipation.

Hitherto our efforts have mostly been confined to moral means,—we have labored to convince all interested in slaveholding of the atrocious character of the system, and we have toiled in vain, the leaven is working and promises much.

Now if we form ourselves into a political party, shall we not bring a worldly policy and carnal spirit into the field which will enliven, if not destroy, all our moral influence? How is such a disastrous result to be avoided? If we carry on this warfare with a worldly spirit we must expect it to be met with the same feelings—like begets like. In your sober judgment can a political party in this great cause be managed, so as not to defeat our object? As soon as we run up the political flag, aspirants to office will flock into our ranks and what is to prevent our becoming an ice-mountain floating in a boisterous sea, both the chill and terror of all who approach?

We have said, the Clergy and the Churches ought to remove slavery—that it was a proper missionary object, &c. Now can we persuade the Ministers, and members of the churches to meet this evil at the ballot box? when we have not been able to induce them to use their influence at the prayer meeting?

I wish your views on these enquiries.

I am in doubt as to the wisdom of a separate political organization at this time: I hope you will satisfy my mind on this subject, and oblige your's

For the bleeding slave,

WM. B. DODGE.

**Reply.** We regard the subject of the foregoing letter as one of great moment and not to be hastily disposed of. Our opinion upon it *pro* or *con*, is of slight importance; but not so the subject itself and the reasons for standing aloof from political entanglements. From what we have known of the utter recklessness of moral principle in aspirants to office and power, no reliance can be placed on them that they would be true to the trust reposed in them, if they were elected to office for the purpose of legislating down slavery. See in the case of the Massachusetts license law of 1838, a strong illustration of this. Many of its former friends (friends, while there was the expectation of the law becoming popular) are now either decidedly opposed to it, or "on the fence" waiting to see more clearly how the case will go.

The slavery in the District of Columbia the representatives of the nation ought to abolish at once, because it is strictly a national concern; and the slavery in the slaveholding States ought to be put down by the legislation of those States—but the influence to be exerted to move to legislative action is moral—not other promises to do it. Let, then, every voter use the elective franchise in obedience to the will of God and vote for only such men for any office as he has good reason to believe will do right at all hazards and under all circumstances.

But the formation of a distinct political party is a vastly different thing from independent individual action at the ballot box.

We are very far from intending these remarks as an adequate reply to the inquiries of our respected correspondent, but merely throw them in as "feeders." Let every reader think and think much and seriously, and search for more light, before he makes up a definitive opinion in the case. We mean to keep the question before our own mind, and may at some future day say something more about it. May God give to every Abolitionist and every other citizen the spirit of truth and of a sound mind, that nothing be done rashly or through vainglory. The opinion we express with confidence, that if "a third political party" were to be formed and to act for the abolition of slavery

on the same principles which govern the present political parties, the hope of the slave would die, and from the present vantage ground gained by moral power, the Anti-slavery cause would be hurled headlong.

Burlington, N. J., Nov. 17, 1837.

Respected Bro. Grosvenor,—I send you herewith a copy of the latest minutes of the N. Jersey Baptist Association. The churches of this association contain 3278 members, rather more than one third of the Baptists in the state, and are located in the southern half of its territory.

The colored race in this section are pretty numerous, and some of them, I have been informed, are held in slavery by Baptists themselves. In 1830 the slaves in the whole state were 2254, and many still remain.

There seemed to be evidence, therefore, that this state and this association had something to do with slavery; and the desire to rouse the Baptists to a sense of what appeared a criminal neglect of their fettered and bleeding brethren, like fire shut up in the bones, burned in the hearts of a few individuals. But how to obtain a hearing before the New Jersey association, without interruption or prevention on points of order and for other causes, presented a threatening difficulty. For men become astute in parliamentary rules, often for the first time, the moment anti-slavery asks a hearing; and even priests themselves stand thick about to defend, or at least conceal, even RAFE AND MURDER, when clinging to the horns of the altar, if NEGRO SLAVES have been their victims.

By inserting minutes 25, 15 and 43 you will show the consecutive order of the action on the subject, for the clerks have erred in arranging the minutes.

The admission to correspondence of the Salem Union and the Maryland Union, (minute 25) prepared the way for the matter of minute 15, which immediately followed.

On this preamble and the resolutions the mover was permitted to speak for about an hour, though frequently interrupted by the moderator, Bro. John C. Harrison, and others; and once for a formal vote of the body to ascertain whether it was their will that he should proceed. An overwhelming "yea" was the issue, and he proceeded. The speaker proved by the moderator himself that a Baptist Church in S. Carolina retained a man as a member that had deserted his wife; also a member who lived in adultery with his own slaves; and another respectable brother was present to show that a northern Baptist minister had recognised, as his very particular and chosen friend, a Georgia slaveholder who lived in concubinage with his own slaves.

It would be tedious of course to give you even a syllabus of an hour's rapid speech, and it must suffice to say that a very palpable effect was produced, as I believe, for good, both on the minds of the mass uninformed before of the existence of such enormities in the theory and practice of slavery, as were then made known and demonstrated, and especially on the minds of those who had thought it best to suppress all light on the subject and who had not thought possible that any one could be so imprudent and indelicate as to lift the veil.

The rhapsody, as a respected brother called it, was entirely unexpected, and no second speech was made that day for or against the matter, but all was laid instantly on the table. The next day very near the final close of the meeting, in attempting to take up the preamble &c., some very brief objections were made, and the taking up was lost by a vote of 26 to 28! Many confidently think that the hurry of the delegates to get home alone prevented its being taken up and passed. A compromise was warmly urged upon the friends of the preamble and resolutions, to drop, silently, all southern correspondence, together with the matter of the 15th minute. This compromise was rejected, as evincing a want of candor towards southern Baptists, and the whole matter lies over till next year. May God prepare the Baptists here and elsewhere, before that time, to do their duty.

Yours for truth and mercy,

SAMUEL AARON.

The twenty-eighth anniversary of the NEW JERSEY BAPTIST ASSOCIATION, was held at Hadfield, September 24th, and 25th, 1839.

1. At 2 P. M. Sept. 24, the Introductory Sermon was preached by Br. Samuel Cornelius, from Col. i. 19: "For it pleased the Father that in himself he should fulfill all things."

2. The Moderator of last year not being present, the Clerk called the Delegates to order; when Br. J. C. Harrison was chosen Moderator and Br. Wm. Smith and J. G. Colton, clerks. This Association has 26 Churches, 28 Ordained Ministers, and 2 Licentiates.

Baptized during the year 354.

After the appointment of delegates to corresponding Associations, (minute 25.) some of which are in slave states, the following preamble and resolutions were presented and advocated by Br. S. Aaron; and, on motion, laid on the table.

Resolved, That it is the duty of this body to make known to these our correspondents, our solemn conviction that American slavery is sinful in the sight of God; directly contrary to the whole spirit of christianity, and inevitably productive of the worst evils, social, intellectual and spiritual; and that all christians ought therefore to use all peaceable and lawful means to effect its immediate and total abolition.

Resolved further, That we do hereby admonish and entreat our Baptist brethren of the south and elsewhere, to search the Scriptures, and to examine all other legitimate evidence in reference to slavery, and if led to adopt our

opinions as above expressed, we conjure them to testify against it as we have done.

The following preamble and resolution were unanimously adopted, after being sustained by Br. Kendrick, of the Hamilton Institution.

Whereas, the important subject of Ministerial Education, which has been too long neglected amongst us, is now exciting an interest in many churches, and has led to the formation of the New Jersey Baptist Education Society; and there is not within the limits of the Society, any means by which the requisite instruction can be furnished to our young men who are called to preach; therefore,

Resolved, That we rejoice in the existence of an institution, so ample in its accommodations, and so rich in its means of instruction as the Hamilton Literary and Theological Institution, in the State of New York; and that we earnestly recommend to our churches, to increase their contributions to the New Jersey Baptist Education Society; that it may be enabled to sustain more beneficiaries; and we recommend to that Society to take advantage of the liberal proposition of the brethren at Hamilton, to receive students from this region; and to provide for the education of their beneficiaries at that Institution.

43. Br. Aaron moved to take up the preamble and resolutions on slavery presented by him yesterday, and laid on the table. The motion was lost.

Dear Brother Grosvenor,—

I was very much pleased on reading the resolutions of the Baptist Anti Slavery Convention at Worcester. I hope many of the slaveholders will read them so as to drink deep into their spirit, and that Northern Baptists will follow your example. There is one subject however, which I should have been glad that the Convention had discussed, and settled the question, on the principles of the Gospel, namely: Is it lawful to receive the contributions of slaveholders to benevolent objects? This subject has, if not expressly, yet virtually received the negative of the Convention. But why should it, so long as others who make no profession of Christianity, are invited to contribute? It may be replied that they are only accepted as men of benevolence and good feeling. And could not slaveholders be invited as such? Or is it as Christians that their contributions must be received? If so, I should at once say, it is not lawful. But they may be members of a church with which we are holding Christian fellowship, and we cannot refuse to recognize them as churches of Christ, as they hold the same doctrines and observe the same ordinances as ourselves. But do we so recognize an individual of our society who is notoriously wicked? This would be contrary to the letter of our discipline, and would make us, while we professed to be a Christian church, a mere worldly sanctuary. And does not this clearly evince that immoral churches as well as individuals, ought to be disfellowshipped? It must come to this if, as the Convention in their 10th resolution express it, "the churches are distinct executive bodies put in charge with the maintenance of the laws" of the kingdom of Christ.

Will you, as the Jews were permitted to hold slaves and Christ did not explicitly prohibit their keeping bond men, or some one of your correspondents, contrast the Israelitish with the American slave system? Was not the former voluntary and merciful, while the latter is involuntary and cruel? I understand that brother Knapp has caused great excitement at Baltimore, and no wonder, for I believe he would be faithful to the slaveholder as well as other sinners; yet I should think that, had he insisted on immediate and unqualified abolition, he would have had to face other enemies than the Roman Bishop at the water, and even before he got into it.

Yours affectionately,

T. D.

Albany, Nov. 27, 1839.

We present the above communication of brother T. D. to the reader for his examination. We regret that the writer, who is fully equal to the task, had not himself gone into the discussion of the question he proposes. Will he not soon favor us with his views? This need not, however, prevent others from writing on the same question.

The eleventh anniversary of the PORTSMOUTH BAPTIST ASSOCIATION, was held at South Hampton, on Wednesday and Thursday, Oct. 2 and 3, 1839.

ISAAC SAWYER, was elected Moderator, LUCIAN HAYDEN, Clerk, G. W. ASHBY, Assistant Clerk, and G. C. BROWN, Treasurer. 13 Churches; 9 Pastors; 4 O. Ministers without pastoral charge; 1 Licentiate; 28 Baptized; 1162 Total.

"The History of the Association for the past year, presents reasons both for humiliation and for gratitude to God. Nothing which can properly be termed a revival of religion has been enjoyed by any church. Only 28 additions have been made to the Associations by Baptism, 29 by letter, and two backsliders restored, making a total of 59; while the diminution by dismission, exclusion and death, amounts to 55, leaving a net gain of only 4. Three pastors have been dismissed, and four churches are now destitute. Surely we have to take our places deep in the dust before God, and hence lift our united cry, Spare thy people, O Lord, and give not thine heritage to reproach."

At the same time, the peace of the churches; their increasing zeal in benevolent efforts; their remembrance both of the destitute in foreign lands and of the needy and enslaved in our own; their attention to Sabbath schools; their desire to see the work of the Lord revived; the sweet fraternal intercourse enjoyed at the meeting of the Association; the kind and cordial feeling manifested in conducting discussions, together with an entire harmony of action,—all conspire to encourage us in our work and to increase our gratitude to the Giver of every good and perfect gift."

THE SABBATH.—Those that are strangers to God and enemies to themselves, who love more kate days better than the Sabbath-days, would rather be selling corn than worshipping God. Let the difference which you put between the Sabbath-day and other days be from God's science, not from custom.—*M. Henry.*



## ON PREACHING.

In every sermon we should have an errand; and one of such importance, that if it be received, or complied with, it will issue in eternal salvation.

I say nothing of those preachers who profess to go into the pulpit without an errand, and to depend upon the holy Spirit to furnish them with one at the time. I write not for them; but for such as make a point of thinking before they attempt to preach. Even of these I have heard some, who in studying their text have appeared to me to have no other subject in view than to find something to say, in order to fill up the time. This, however, is not preaching; but merely talking about good things. Such ministers, though they think of something before hand, yet appear to me, to resemble Ahimanz, who ran without tidings. I have also heard many an ingenious discourse, in which I could not but admire the talents of the preacher; but his only object appeared to be to correct the grosser vices, and to form the manners of his audience, so as to render them useful members of civil society. Such ministers have an errand, but not of such importance as to save those who receive it, which sufficiently proves that it is not the gospel.

In preparing for the pulpit, it would be well to reflect in some such manner as this: "I am expected to preach, it may be, to some hundreds of people, some of whom may come several miles to hear; and what have I to say to them? Is it for me to sit here studying a text, merely to find something to say, to fill up the hour? I may do this without imparting any useful instruction, without commending myself to any man's conscience, and without winning, or even aiming to win, an soul to Christ. It is possible there may be in the audience a poor miserable creature, laboring under the load of a guilty conscience. If he depart without being told how to obtain rest for his soul, what may be the consequence? Or it may be, some stranger may be there, who has never heard the way of salvation in his life. If he should depart without hearing it, and should die before another opportunity occurs, how shall I meet him at the bar of God! Possibly some one of my constant hearers may die in the following week; and is there nothing I should wish to say to him before his departure? It may be that I myself may die before another Lord's day; this day may be the last time that I shall ascend the pulpit; and have I no important testimony to leave with the people of my care?"

Every sermon should contain a portion of the doctrine of salvation by the death of Christ.

Far be it from me to encourage that fastidious humor manifested by some hearers, who object to a sermon unless the cross of Christ be the immediate and direct topic of discourse. There is a rich variety in the sacred writings, and so there ought to be in our ministrations. There are various important truths supposed, by this great doctrine; and these require to be illustrated and established. There are various branches pertaining to it, which require to be distinctly considered; various consequences arising from it, which require to be pointed out; various duties corresponding from it, which require to be inculcated; and various evils inimical to it, which may require to be exposed. All I mean to say is, that as there is a relation between these subjects and the doctrine of the cross, if we would introduce them in a truly evangelical manner, it requires to be in that relation. I may establish the moral character and government of God; the holiness, justice, goodness, and perpetual obligation of the law; the evil of sin; and the exposedness of the sinner to endless punishment; but if I have any other end in view than by convincing him of his lost condition to make him feel the need of a Savior, I cannot be said to have preached the gospel; nor in my reasoning, however forcible, likely, to produce any good effect. I may be very pointed in pressing the practical parts of religion, and in reproving the sins of his times; but if I enforce the one, or inveigh against the other, on any other than evangelical principles, I, in so doing, preach not the gospel. All Scripture preaching is practical; but when practice is enforced in opposition to doctrine, or even to the neglect of it, it becomes anti-scriptural. The apostolic precept runs thus: "Preach the word; be instant in season; out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."—*Andrew Fuller.*

From the Advocate of Freedom.

THE AMERICAN HEATHEN.—One sixth of the nation yet heathen! and why is not the Church at work to enlighten, christianize and convert them, and save them from going down to perdition, generation after generation? Why is not the Am. Board allowing its sympathies to be enlisted into efforts in behalf of the poor slaves? Why not at least solicit the prayers of the Am. Church in behalf of those who cannot speak for themselves, except in groans & sufferings? Why they are not *foreign* heathen!—It is not the object of the Board to labor at home! But has there not been a deep interest felt for the poor ill-fated Indians, who have not quite so dark a skin given them by their Creator? Well, you know it will create opposition, and exasperate many who are willing to aid its operations, if silence is preserved on this exciting topic! Ah, and was there not excitement a few years ago when Messrs. Butler and others had the courage and fortitude to face opposition, and go forward, and do what they were satisfied their Master bid them do, and while sustained and urged forward by the same Board? When, oh when will the enemy of all righteousness meet with firm opposition at every point of his attack upon Zion? Allow me to predict that the time is coming and near at hand when the Church in all its genuine branches, will meet this question of Am. Slavery face to face, and throw its influence and utmost exertions against this formidable foe to the progress of christianity. It is in the way of the gospel's onward march, and it must be thrown out of the way. Truth must prevail. Let all come forward and sustain it, without reference to the manner it may affect the in-

terests of this or that man, consequences are with God. Duty is ours. I love the Am. Board; but I also love Zion, and immortal souls perishing under our eyes with few to care for them, and pray for them, and labor for them.

## THE SLAVE'S FRIEND.

A GOOD METHOD TO ENTERTAIN UNSTABLE AND TROUBLESOME TIMES.

1. Expect troubles before they come.
2. Use all diligence to gain such a treasure as lies above the reach of the storms of this world.
3. Be resolutely constantly to keep a good conscience, both before the approach of troubles and under them.
4. Be assured that the Divine wisdom, power, and providence, doth dispose and order all the things in the world, even those which seem most confused.
5. Rely upon those promises, which all wise and good men do most value above the best inheritance in this world; namely, that God will not leave nor forsake those that fear and love him.
6. Abound in prayer. The glorious God of heaven hath given us free access to his throne, to seek those blessings and mercies which he hath promised.

Joy.—The joy of the world is insane as it is the prelude to everlasting despair, but the joy of the Christian arises from the contemplation of a reconciled God, and a glorious and un fading inheritance in heaven.

When the Rev. Mr. Toplady was dying he abounded in this holy joy. "Oh (said he) how this soul of mine longs to be gone! like a bird imprisoned in a cage, it longs to take its flight. O that I had wings like a dove, then would I flee away to the realms of bliss and be at rest for ever. O that some guardian angel might be commissioned, for I long to be absent from this body, and to be with my Lord for ever.—Oh what delights! who can fathom the joys of the third heaven!—It will not be long before God takes me; for no mortal man can live (bursting, while he said it, into tears of joy) after the glories which God has manifested to my soul."

Faith.—Rev. Edward Lawrence, who was deprived of his living by the odious Act of Uniformity, when asked how he expected to support his wife and numerous children, replied with singular confidence in the promise of God, "I intend to live and maintain my family upon the fifth chapter of Matthew."

[Reported for the Atlas]

Boston, Nov. 26.

At a meeting of the Mayor and Aldermen yesterday afternoon:

A communication was received from Dr. J. V. C. Smith, Resident Physician at Rainsford Island, on the object of the *Small Pox*, now existing on this city.

Dr. Smith states that "for several weeks past this disease has been gradually increasing in Boston, till many cases may now be found in various parts of the city. A majority of those who have had the disease have been extremely poor. In consequence of being destitute of the necessities of life at the commencement of an inclement season, their sufferings and privations have called loudly for public assistance. Nurses will not volunteer their services—and thus for want of a systematic course of treatment, the condition of several persons who have recently died, was absolutely deplorable."

"Whenever the malady exists," continues Dr. S., "it produces alarm, and interferes with the business of the neighborhood; and people from the country complain of the danger to which they are exposed in the transaction of their affairs. Those who cannot provide for themselves, are avoided as infectious nuisances, and thus even charitable contributions do not reach their dwellings. Such has been the condition of things for more than a month; how it may be in future it is impossible to predict. The presumption is, however, that cases will frequently arise in the course of the winter. If, therefore, a comfortable building were provided in some remote section of the city, where all might go who are sick and homeless, it would be economical as well as humane."

"The sums granted for temporary relief by the Overseers of the Poor, from day to day, at this particular time, show most conclusively, that it is beginning to be an expensive undertaking to provide for subjects of *Small Pox* in that manner. That such a place is required, of easy access in winter, subject to no contingencies of long, uncertain passages over the water, interrupted by high winds, or wholly sealed up by ice, cannot be doubted. A large appropriation would not be required to fit up a plain house with suitable conveniences for a winter hospital for the reception of those laboring under various forms of small pox. Such as could defray their own bills would unquestionably do so—and thus families, in which domestics are taken sick,—and the inmates of boarding houses, which from this cause have been broken up entirely,—and hotels, where the utmost consternation prevails under such circumstances, would at once be relieved, and all excitement and fear in regard to the prevalence of small pox, through the city, would speedily subside. There were two deaths more on Saturday, and one on Sunday evening."

A communication was received from the Overseers of the poor on the subject of the *Small Pox*. They state that the small pox and varioloid prevails to a considerable extent in the city, particularly in the Northern and Western Wards. The present number of cases is supposed to exceed seventy-five. Several deaths have occurred within two weeks. The subjects of the disease are mostly newly arrived strangers, discharged domestics and boarders. The Directors of the House of Industry very properly decline to admit small pox patients to the institution, and the Overseers of the Poor have the control of no establishment where they can be sent. They recommend that a receptacle for such patients should be provided, where all poor persons, who cannot be properly provided for at their homes, may be removed, and have the attention of physicians and nurses. Other patients might be received, and pay their own expenses.

A petition was also presented, signed by Dennis F. Flagg, representing that the small pox exists to an alarming degree in a house

No. 28, Cross-street, which is used as a hospital for persons afflicted with that disease, and that the clothing of the sick is hung out in the yard immediately adjoining the yard of the Hancock School House.

The whole subject of these communications was referred to a special committee, consisting of Aldermen Wetmore, Hayward, and —, with full power to act as they may deem expedient.

PROSPECT OF ANOTHER WAR.—We learn from Washington that we are likely to get into a war with the Cherokees and other tribes West of the Mississippi rather sooner than was expected. The policy of concentrating on our borders large bodies of armed and hostile Indians, smarting under a sense of recent injury, was generally supposed to be rather dangerous to the quiet of the frontier; and a war with the removed tribes whenever it may arise, will probably last as long and prove as expensive as the Florida war. It appears that our government, being bound by treaty stipulations to protect emigrant Cherokees from domestic strife, in their new homes, interfered between the Ridge and Ross party. The murderers of Ridge were sought for, and an attempt made to punish them, the consequence of which is, that the Ross party became much exasperated against the United States. The flame has been fanned by the emigrant Seminoles, and the danger of hostile incursions upon the western frontier, this winter, seems imminent. The government has sent an express to the commanding officer at Fort Gibson, with directions as to the course to be pursued in case of emergency.

A war must be attended with unexampled distress to the settlers, who are, at this time, almost wholly unprotected and unprepared for it. Some better means might be provided for the protection of the settlers than the employment of regular troops. The donation of lands to armed occupants is one of these means. Should a belt of territory, between the Indian territory and the settlements, be assigned to those who will occupy and defend it, it would probably do more to secure peace than any other step that could be taken.—*J. of Com.*

A belt of territory between the Indian territory and the settlements, assigned to those who would be most likely to choose such a situation for their residence, would be more likely, in our view, to insure *expensive* and *exterminating* wars with the Indians, and every kind of demoralization both of Indians and whites, than any other step which could be taken. The policy of Pinn and the pilgrims, the policy of Washington and the friends of Christian missions, is the only true policy. Treat these red brethren justly, keep your word with them secretly, encourage them in their noble efforts to quell ardent spirits from their borders, and let the pious missionaries among them go on in the blessed work in which they have been so long and so successfully engaged! This is the only way in which we can secure permanent peace with the Indians.—*N. Y. Observer.*

## Slavery in the French Colonies.

A correspondent of the New York Commercial, in a letter dated Paris, October 13, writes as follows:

"M. De Tocqueville, in the name of a committee of the Chamber of Deputies, has reported on the abolition of slavery in the French colonies. The report concludes by recommending that measure, as follows:

"Your committee has been unanimously of opinion that the time has arrived for the final abolition of slavery in our colonies; and has examined also the best means of effecting the object. One plan is to emancipate the slaves by slow degrees—the other to emancipate them all at once and absolutely."

"Your committee, after mature inquiry and consideration, are unanimously of opinion that the simultaneous emancipation presents fewer inconveniences and less peril than the gradual plan; and this also seems to be the opinion of the colonies."

"Your committee therefore conclude that, in the session of 1841 a bill should be brought in for general and simultaneous abolition of slavery in the French colonies."

That the slave holders should receive an indemnification, for which the state shall be reimbursed by a tax on the wages of the liberated slaves."

That the bill should establish regulations for insuring the labor of the liberated slaves, and for enlightening and preparing them for free labor."

FIRE AT NEWTON.—The extensive iron works of Otis Pettet, at Newton, Upper Falls, were destroyed by fire on Monday evening. It broke out near the engine-room and in a few minutes the whole building, 365 feet in length, including machine shop, blacksmith's shop, and an hour and a half, was totally destroyed. None of the buildings in the vicinity, including the Foundry, were injured. The loss of property by this fire has been very great—nearly \$300,000 worth of machinery, steamers, &c. were destroyed. The whole loss is estimated at nearly \$700,000, of which only \$200,000 were insured. By this fire also, nearly one hundred persons are deprived of employment, at this unfavorable season of the year. Engines were on the spot from the neighboring towns—among them, the Volunteer Company, No. 4, from Cambridgeport.—*Mer. Jour.*

Iowa Legislature.—On the 4th of November, the Legislature of Iowa organized. S. Hempstead Esq., of Dubuque, was appointed president of the Senate. Edward Johnson, of Lee, Speaker of the house. The Executive message was delivered on the 5th. It is a long and pains-taking document.

The first measure proposed is, to make a movement of a State government. The Territory is supposed to contain a sufficient number of inhabitants to authorize this step. The seat of government is a subject of angry controversy. Congress granted a section of land as a site, but required it to be taken from some of the surveyed lands. The Territorial Legislature and Executive government on lands surveyed. In doing this, they claimed to cut and carve for themselves, which is a good deal in the locofoco line. A memorial to Congress is recommended.

The dispute with Missouri is noticed in a spirit of confident litigation. Measures were taken to maintain her claims, on the part of Iowa, by forcible resistance to the exercise of any jurisdiction by Missouri.

Gambling and intemperance are described as subjects requiring attention.—[Cincinnati Gazette.]

## MEXICO.

## Large shipments of Specie.

The schooner Doric, which arrived at New Orleans on the 8th inst. from Tampico, reports the departure of the brig Driscoll on the 30th ult. from Tampico for New York, with about six hundred thousand dollars in specie. The British packet sailed three or four days previously, with one million and a half. A British frigate was to leave soon, with about two millions. During the period the Doric lay in port, two conductors arrived from the interior, bringing in large quantities of specie.

A revolutionary movement had taken place in the city of Mexico, in favor of the federal party; but the government had been so prompt and decisive in its measures, that it was immediately suppressed.

From Montevideo.—Captain Upton, at Newport from Montevideo, Sept. 21st, reports that the country continued in a very unsettled state. Four hundred men had been landed from the French squadron for the protection of the city, in case the opposite party should come in.—The two armies were within two leagues of each other, and there would be a battle immediately, unless Frutos Riviera should fall back upon the city with his army.

Continuation of the Revival at Greenville, S. C.—The Protracted Meeting in the Methodist Church at this place closed on Sunday evening last; and we rejoice to say, that, notwithstanding it had been in progress ten days, the house was crowded with attentive hearers up to the last hour. Considerably upwards of one hundred persons—the largest portion of them whites—attached themselves to the different churches in this place during that period: about 80 joined the Methodist, twenty odd the Baptist, and several the Episcopal and Churches. There are many others who seem to have received serious impressions, some of whom will no doubt, come forward at no distant day, and publicly acknowledge that there is no other name given under Heaven by which men can be saved, except the Lord Jesus Christ. May the glorious work still go on (as we believe it will) be the earnest desire of every good man.—*Greenville Mountaineer.*

Melancholy Accident.—At the Tremont Theatre, on Thursday evening, about nine o'clock, while the last scene of Pizarro was performing, one of the "counter weights" of the drapery curtain fell, in consequence of the parting of a rope which had been imperfectly spliced, and struck Mr. Joseph Simpson, the "Captain of the Supernumeraries," upon the head, causing his death almost instantly. The weight was about 80 lbs. and fell from a height of about 40 feet. It did not fall directly upon his head, but grazed his temple, and severed an artery, from which his life blood gushed in great profusion. Mr. Keane and several other performers were standing very near him. The consternation which such an awfully sudden death occasioned, rendered the actors unfit to continue the performance; and on Mr. Gilbert, the stage manager, announcing the sad event to the audience, which was very large, and inquiring if the performances should be continued, they expressed themselves negatively, and withdrew from the Theatre with the utmost order and silence. Mr. Simpson left a wife and child.—*Boston Patriot.*

Dreadful Death from Spontaneous Combustion.—An unfortunate being, residing in a miserable abode in Elbridge street, was yesterday burned to death, it is supposed, by spontaneous combustion. Between 12 and 1 o'clock the neighbors were alarmed by a volume of smoke issuing from the windows of the victim's apartment. On rushing in they discovered the woman lying in her bed enveloped in flames, the bed partially consumed and still burning. With great difficulty the fire was extinguished, and the woman conveyed to the Hospital, where at about five o'clock last evening she died. No cause for the fire can be given. The woman was discovered lying in bed—herself and the centre of the bed in flames—but no traces of how the fire was communicated could be distinguished. It is therefore presumed that the miserable woman lost her life by that well attested, but very rare occurrence, spontaneous combustion.

The name of the burned woman did not transpire, as it was unknown to those who conveyed her to the Hospital, and she herself was speechless from the extent of her sufferings. An inquest was held on the body, and the jury returned a verdict that the deceased unknown woman was burned to death.

[N. Y. Express.]

Stealing Cattle.—The Northampton Courier says, that two or three young men were detected in stealing about twenty-five head of cattle from Hadley meadows. They were pursued, taken and bound over for trial, and the cattle were recovered.

Gov. Boggs of Missouri, has issued orders to two divisions to be in readiness to co-operate with Gen. Arbuckle, U. S. A., in the event of a war with the Cherokees. Also, an order from Fort Wayne to the Arsenal at Fayetteville, Mo. for a 6 pounder and 200 round of canister.

Mr. Howard, who had been sent by the State of Georgia to England, to procure copies of colonial records relating to the early history of Georgia, has returned and placed, says the Message, 19 MSS. volumes, the result of his labors, in the executive office.

There is an apple tree near Salem, New Jersey, which has blossomed three times the present season, and produced two crops of excellent apples.

On the 8th instant Donald Fraser, a merchant in Williamstown, U. C., accompanied by Robert McFarlane and an Indian, on board a canoe proceeding to Charlottsbury, by some unknown accident upset a little above the mouth of the Salmon River, when all three were drowned.

Mr. David Aumen, of Ohio, offers a reward of \$300 for the apprehension of the murderers of Col. Michael N. Aumen, murdered for his money on the 6th of March, 1838, thirteen miles above Baton Rouge, in Louisiana, on the road leading to Bayou Sara.

The Whigs of Monroe county have taken the field in favor of General Winfield Scott for President. A public meeting has been held, an address adopted, and resolutions passed in favor of the General. The national convention which is to meet at Harrisburg week after next, will decide upon the candidate.

EASY MODE OF EDGING RAZORS.—On the rough side of a strap of leather, or an undressed calfskin, or binding of a book, rub a piece of tin or a common pewter spoon for half a minute, or till the leather becomes glossy with the metal. If the razor be passed over this leather about half a dozen of times, it will acquire a finer edge than by any other method.—*Mechanic's Magazine.*

A sailor of Boston, named William Wilkams, lately died in that city, leaving by his last will and testament, all his effects to the Massachusetts A. S. Society. The net proceeds were \$286.57.

## Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, DECEMBER 4, 1839.

To the Editor of the Religious Herald, Richmond, Va.

Dear Brother,—In a late number of your paper (Nov. 21,) I observe the brief statement of a fact which awakens in me two-fold interest, on account of its having occurred in Ohio and being published in Virginia. I perceive that you have affixed to it a note of admiration (!), and it is for this reason I take the liberty of calling your attention to it afresh and of soliciting, with feelings of entire kindness, your consideration of a single thought which the fact and your punctuation have occasioned in my mind.

It is, perhaps, due to christian courtesy, to say that I have no desire to excite in the breast of any of my readers, one unkind feeling towards yourself or towards a slaveholder, by the remarks I am about to make. For, however I may be regarded by slaveholders for the part I have taken in the Slavery controversy, the sentiments I hold and the motive which has prompted me to speak and write against slavery as a sin, are the truest friendship and the desire to do my neighbor—my brother—good. Whenever I think of this subject I see before me, at least, two persons whom I am bound to love, and for whose true and best welfare I am bound to act. You, of course, understand me to mean the slaveholder and the slave.—Having thus declared myself with sufficient explicitness, I copy your statement alluded to.

At the recent General Conference of the Free Will Baptist denomination held at Conneaut, Ohio, Dr. Wm. M. Housley, a licentiate of an United Baptist church in Kentucky, requested to be ordained, but his request was refused on the ground of his being a slaveholder!

The only inquiry I wish to make is, why does such a fact excite your surprise? You would not be surprised, if a like refusal were predicated on the fact that the applicant was known to withhold from a white person his estate worth no more than \$500. But the value of liberty transcends all price!! The applicant, in this case, is found guilty of withholding that liberty and with it, of necessity, all its blessings. Why then does the refusal to ordain this wrong-doer excite your surprise? Would not the marvel be that ordination was granted!—*Ed. Refl.*

## THE AMISTAD AFRICANS.

We learn that the trial of these unfortunate men is postponed to January 7, 1840.

Br. Leavitt of the Emancipator has published a particular report of the second attempt at trial at Hartford, for which we regret that we have not room. It seems that, after all, notwithstanding the plainness of this case and the evident right of these men to be restored to their native country from which they have been feloniously torn away, there is in the minds of some a fear that they will yet be given up to the disposal of their kidnappers.

We say kidnappers, for nothing is plainer than that Ruiz and Montez are to be so regarded, they being conspirators in reducing them to Slavery. If this iniquity shall be enacted by American courts—if through their co-operation these persons shall be reduced to actual slavery, we hesitate not in saying that our courts will stand equally guilty with the original kidnappers. But this cannot be—justice, humanity, christianity and patriotism forbid it. No man who believes the Declaration of Independence can consent to such an act—an act which would disgrace a heathen tribe and would be condemned by even heathen themselves. Let a timely expression of abhorrence of the deed, by every man who has a tongue to utter it, be sounded in the ears of our civil authorities.—AMERICANS, will you suffer so foul dishonor to tarnish the character of your country in the view of the WORLD?

Will you so disgrace the authority of Him whom you acknowledge to be your God, as to allow of such a deed of blood to be committed within your borders, when your voice is able to prevent it? Then will you deserve to be classed with the friends of tyrants, instead of being accounted servants of the Most High and defenders of the Rights of man. Speak now, for, through your delay to speak, the liberties of a number of your brethren may be forever most unjustly and cruelly sacrificed.

Half Moon, Sar. Co. N. Y., Nov. 20th, 1839.

BRO. GROSVENOR:—

Since Sept. 19th, I have had the pleasure of perusing the Reflector, and have been much pleased with its Christian Spirit in opposing that abominable institution, Slavery. However highly Baptists of this state may esteem the Reflector, and the Advocate; the disinclination of the one to register the sufferings and wrongs of our Baptist brethren in bonds; and the refusal of the other to advocate their 'inalienable' and religious rights, are sufficient, in my opinion, to justify them in giving their decided preference and patronage to a paper which aims to be a reflector of all the light the glorious Gospel sheds upon the Kingdom of Christ and the obligations of its subjects. I rejoice that measures are in operation, to give the Reflector a general circulation in this state. I hope it will arouse the Baptists within its precincts to scriptural and efficient action in behalf of our beloved Zion and thousands of her shamefully abused, though colored, members.

Why is it that Baptists are unwilling to be known as abolitionists? Have they not, since the days of John the Baptist, been known as the uncompromising opponents of oppression in every form, and the advocates and defenders of the freedom of conscience, of speech, of the press and of man? What is an Abolitionist? In theory he is one who believes that slavery is wrong in the abstract and in the concrete, and therefore ought to be abolished.—In practice he is one who does all he can to hasten its abolition. Said the lamented Elder E. D. Hubbel to me, "Formerly, through ignorance of the sentiments of Abolitionists, I entertained considerable prejudice against them; but, when I heard of the murder of Lovejoy, I determined to know what their sentiments really were. I soon obtained the

Constitution of the Am. Anti-Slavery Society and their Declaration of Sentiments, and upon perusal found them to contain the very sentiments I had cherished from my childhood—sentiments I recognized as my own."

If slaveholding is sinful, the followers of Christ ought to proclaim it such and urge upon the slaveholder immediate repentance; and how can they expect at the judgment day to be welcomed as 'faithful servants,' while they suffer sin upon their neighbor unrebuked. May the time hasten on, when the disciples of the dear Redeemer will not be ashamed to plead the cause of these for whom the Savior shed his precious blood.

That you may be deeply imbued with the spirit of the meek Redeemer, and guided by wisdom from above in all your efforts for the unjust slave, is the fervent prayer of your Brother in Christ,

D. S. PARMELEE.

EXTRACT OF A LETTER FROM ELD. W. MORSE,

Sennett, Cayuga Co., Nov. 22, 1839.

Very dear Brother,—God has been very gracious and brought me hitherto on my journey. The weather and travelling have been very uncomfortable the most of the time for the last two or three weeks. The roads have been exceedingly muddy. A great many stormy unpleasant days—and even now there are about 18 inches of snow on the ground; but unless the weather becomes colder it will not last probably a great many days.

You express a desire that I would furnish you with some items of religious news. It would be gratifying to me if I could. But I think I have not been in but one place since I came into the State where there is a revival now in progress, and that was in Stillwater. Some of the churches, however, appear to be in a prosperous condition; they have had revivals recently, and some accessions are yet being made unto them.

For the Christian Reflector.

LETTER FROM THE WEST INDIES.

Dear Brother Grosvenor—I hasten to ask the privilege of laying before the Baptist Abolitionists of America the following letter which I have just received from our beloved Brother Knibb, of Jamaica. His communication, it will be perceived, is in answer to the one addressed by Brother DUNBAR and myself, as Chairman and Secretary of the Central Corresponding Committee of American Baptist Abolitionists, to our brethren in the West Indies. With Br. BUNCELL, to whom he alludes, I had the pleasure of making a personal acquaintance, when he came to this country on his way to England, in 1832, soon after the bloody persecutions broke out in the Islands, that God so gloriously overruled to the destruction of British Colonial Slavery.

Falmouth, Oct. 17, 1839.

Rev. and dear sir:—Though my esteemed Brother, the Rev. T. Burchell is appointed by us Corresponding Secretary to our beloved Anti-Slavery friends in New York, I cannot forbear the pleasure of writing a few lines to one whom I so highly esteem, and to request of you the favor of presenting my affectionate well wishes to all who are with you in Committee, and engaged in the emancipation of slaves.

With this letter, I send by the Brig "William the Fourth" a small parcel directed to you, containing a few Views of our Chapel in this town, a few Anti-Slavery Medals, the first three numbers of a small paper, we have started here on Anti-Slavery principles, and a copy of the Memoir of my beloved Anti-Slavery son William—which I hope you will receive in safety.

Should it be in your power, I should be happy to receive any publications on Slavery, or any spare cuts, to print here to interest the people, and if any printer friend will send me a folscale pen printing press, directed to Falmouth, with the price, by the same vessel, I will send a Bill on the Colonial Bank for the amount.

Our poor people seldom forget you in their prayers, and I assure you we are deeply interested for your welfare. I ardently long to make a personal acquaintance with the noble band in America, and sometimes I indulge the hope that the favor is in reserve for me.

We have had plenty of up hill work here; but liberty we will have: firm and unwavering in our determination. Wherever the people are oppressed, I buy them land; I have now in one Free Town 130 families settled.

Oh they are noble people; and well do they sustain us. It will rejoice your heart to learn that my own beloved people, (and my soul loves them!) nearly all black, and just emerged from Slavery, support me, another missionary, and keep about 8 day and infant schools. This year we sent 500 dollars to the Anti-Slavery cause.

Onward, my Brother, American Slavery must fall.

Yours very affectionately,

W. KNIBB.

Mrs. Knibb desires to be affectionately remembered to the Anti-Slavery ladies of America.

Heart-cheering letter! It is enough, dear Brother, to repay us for all we have suffered or may suffer, in the cause of our enslaved brethren.

Our friends in the West Indies, and throughout this country, will be pleased to hear that the package sent has safely arrived. No contents are a feast to my soul. The engravings and medals I shall distribute equally among our Committee, and place the remainder at the disposal of the Convention which we expect will assemble in New York next Spring. I have already introduced both the letter and package to a large meeting of the Anti-Slavery Society of this town, held in our Chapel yesterday (Thanksgiving day); and the effect was truly delightful. The following resolution was passed by the rising of the congregation en masse.

"Resolved, that we hail with devout thanksgiving to God, on this day devoted to the giving of thanks to Him, the progress of civil and religious liberty in the British West Indies; and we affectionately tender to our beloved brethren and sisters there, these public assurances of our cordial sympathy and co-operation."

I shall improve the first opportunity of writing to Brother Knibb, and shall send him the various articles he requests, and this and other numbers of the Reflector. Brethren who may wish to forward letters or papers to him or any of the missionaries, can send them through me at 142 Nassau Street, New York.

The papers sent are full of encouraging facts. Had I room, I could fill your entire columns with extracts, showing how well emancipation







## EXTRACTS FROM AN ADDRESS ON THE SUBJECT OF SLAVERY.

To the Ministers and other brethren of the Baptist denomination in the State of Maine.

BELOVED BRETHREN—In accordance with public notice, a number of the friends of immediate emancipation, of our order, assembled in Convention at Sedgwick, on Wednesday evening, the 2d of October, 1839, for the purpose of deliberating on the subject of Slavery, and taking into consideration the duties which devolve upon us, in regard to this great and crying sin. The proceedings of this meeting have been published in the Advocate and Baptist. After discussing and adopting resolutions expressive of the views of the Convention, it was voted to issue an address to our brethren in this State, touching this important subject.

In discharging this duty, brethren, we would say that we regret the necessity which calls us to its performance. It pains us exceedingly to think that, whilst we have manifested a lively interest in subjects of minor importance, we have exhibited so much coldness and apathy in reference to this. Here are nearly 3,000,000 of our fellow beings, plundered of their rights, imbruted and trampled on by the iron heel of oppression, demanding our sympathies and efforts. Surely, in view of this astounding fact—and at this late period of the Anti Slavery struggle, you will not meet us with the stale objection that we are acting imprudently in meddling with this question. We cannot think we are. In our opinion, we ought as men, as philanthropists, as patriots, and as Christians, to have meddled with it before.—We ought, long ere this, as Baptists—who in times past have been distinguished for their love of liberty—to have stirred up our souls and all that is within us, in relation to this thing. We feel that we are awfully guilty for our indifference, remissness and backwardness. We can be silent no longer. We hear the cry—burdening the breeze as it comes from the South—of perishing millions bleeding in bondage in our country.

We are concerned in an especial manner for our brethren. We mean those in the slaveholding region who profess to be Baptists. Their Christian character is suffering. The foul and soul-ruinous system of slavery has thrust itself into the church, striving in the language of one of the resolutions, passed by the convention to "corrupt her doctrines, pollute her morals, tarnish her beauty, and paralyze her strength." And perhaps there is no denomination of professing Christians more involved in this guilt than our denomination. Our churches in the South are contaminated by this sin. Ministers and deacons and private brethren buy and sell and dog even their own brethren in the Lord, exact their toll and sweat without wages, separate with perfect insensibility, husbands and wives, parents and children, and traffic in this wicked abomination just like the wickedest of them. What Christian's heart does not feel for the dishonor thus done to Christ, the Great Head of the Church? But the influence of slavery has spread itself over the churches in the North. Who has not felt it? How strangely have we been inclined to withhold our sympathies from the oppressed, and to give them to the oppressor! We have shaken hands with this iniquity by admitting slave holding ministers into our pulpits—by recognizing slave holders as irreproachable Christians, and communing with them at the Lord's table. We have given our influence to support this system, by our silence, when we ought to have spoken out distinctly and boldly—by our indifference and neglect, when we ought to have acted with spirit and energy—by closing our meeting-houses against those who were advocating the rights of man, and who were desirous of bringing this subject directly before us. In this and other ways, have we, as Christians and Baptists, countenanced and sustained the system of slavery.

Is it not plain, dear brethren, that, if slavery is such a great and abominable sin—if the church of Christ, as we have said, is polluted by it—if it is a mighty barrier in the way of the progress of the gospel—we, who profess to love sin, to love the church and kingdom of Christ, must have something to do in its overthrow? And if you ask, what is the remedy for this evil? We reply unhesitatingly, its immediate removal. The remedy is simple and effectual, the IMMEDIATE AND TOTAL ABOLITION OF THE WHOLE SYSTEM. Nothing else will do.

That the principle of immediate emancipation is the right one, might be shown from the fact, that it is precisely similar to that which our ministers announce from the pulpit, when they call upon sinners to repent. It is immediate repentance. "God now commands all men every where to repent."

We cannot close this Address without taking the liberty of recommending to you a few things which you ought immediately to do.

1. We advise you to read much on this subject. Get all the information you can respecting the character and tendency of the system of oppression. Every man, woman and child, ought to know something about it. Ignorance here is shameful. Read the works of abolitionists—they are numerous now. A mighty change has taken place. A few years ago, nothing was written on this subject. Every tongue was mute, and every pen still. The silence of death stretched over the land. But the spell is broken—the trumpet-blast of liberty has been blown—and a host has risen up for the freedom of the world. Giant minds have thought, and master pens have written.—There is now quite a number of anti-slavery publications in circulation through the land.

2. Do not forget to pray for the slaves. God will hear prayer in their behalf. He hears the cry of the poor and the sighs of the captive. And in time he will accomplish their deliverance. "Now will I arise, saith the Lord, I will set him in safety from him that putteth at him."

3. Enter into a full discussion of this subject. If slavery is a good thing—a "patriarchal," a "divine institution," as some affirm, it will bear investigation. It is however a bad sign when any subject dreads discussion, and threatens to gag and lynch those who are attempting it. Now slavery is just in this predicament. Being a system of darkness, it hates the light and dreads exposure. And hence the cry, it is a "delicate" question—an "improper" subject, and must not be touched. But is it not our boast, that we as Republicans, as Christians, and especially as Baptists, are a discussing people? We pride ourselves in our freedom of thought and action. Why should our thoughts be suppressed, and our lips fettered on this momentous subject? No; we are yet free; and this is a subject replete with so much interest, that it cannot fail to be discussed.

We repeat then, brethren, discuss the question, be not afraid of it. Look at it in all its bearings, moral, social and political. Endeavor to understand it thoroughly, and then, we feel assured, you will find no difficulty in knowing what to do. But permit us,

4. Lastly, to urge you to action on this subject—to bold, vigorous, decided and immediate action. Let your reading and prayers and discussion result in action. Some of you who profess to admit the correctness of the great principles of the Abolition enterprise, yet resort to no action—put forth no effort to carry those principles into operation. You are opposed, it would seem, to the measures of the abolitionists, regarding them as unwise, extravagant, and tending to do more harm than good. We confess we cannot but express our astonishment at this. For abolitionists have adopted no measures but what are truly consistent with the genius and spirit of the gospel. All physical action to overthrow the system of slavery, is discountenanced as abhorrent to their feelings. Their weapons are moral—spiritual—the power of truth on the conscience.

But, brethren, there are substantial reasons why you Christians and Baptists, should act immediately in reference to this subject.

(1) It is the appropriate work of Christians in which none can or ought to be neutral.

(2) Because it is in the power of the church to bring about the speedy abolition of slavery.

But while individual remonstrances will be disregarded, the South will receive the admonitions of the church at the North, when all our Societies, Associations, Conventions and Conferences, take up the subject and act upon it as public bodies. For many ask now, if slavery is so great a sin, why do not our brethren at the North tell us so, instead of apologizing for it, and running to the scriptures to support it? When therefore the North shall be filled with the spirit of abolitionism, it will work its way into the South, and sustain the philanthropic spirit which will be kindled up there. Then the power of the church will be felt and seen in the prostration of the vile system that now pollutes her.—Meanwhile it is our duty, we think, to labor in our individual capacity to bring the church up to this point.

Dear brethren, we have spoken freely and plainly on this momentous subject.—We have now done. We entreat you to look at it in all its relations—examine it in all its workings, and consider the long, black catalogue of crimes which are committed under the operation of the slave system. You will not put it away from you with the cold, calculating, sinful remark, "We have nothing to do with it." You are under a solemn obligation to do what you can to remove the heavy burdens under which millions of your fellow men are now groaning. At any rate, be assured of one thing—the doom of slavery is sealed. It must go down, and its downfall is not far distant. Arise, brethren, and share the honor of putting it down. Yes; the period will come, when the world shall be disenthralled and redeemed. And then

"Truth shall restore the light by Nature given,  
And, like Prometheus, bring the fire of heaven;  
Down to the dust Oppression shall be hurled,  
Her name, her nature withered from the world."

JAMES GILLPATRICK, Chairman.  
L. B. ALLEN, Secretary.  
Oct. 1839.

## THE END OF "GREAT MEN."

Happening to cast my eye upon some miniature portraits, I perceived that the four personages who occupied the most conspicuous places were Alexander, Hannibal, Cæsar, and Bonaparte. I had seen the same unnumbered times before, but never did the same sensation arise in my bosom, and my mind hastily glanced over their several history.

Alexander, after having climbed the dizzy heights of ambition, and with his temples bound with chaplets, dipped in the blood of countless nations, looked down upon a conquered world, and wept that there was not another world for him to conquer.—set a city on fire, and died in a scene of debauch. Hannibal, after having to the astonishment and consternation of Rome, passed the Alps—after having put to flight the armies of this "mistress of the world," and stripped three bushels of golden rings from the fingers of her slaughtered knights, and made her very foundations quake—was hated by those who once exultingly united his name to that of their god, and called him "Hanni Baal," and died at last by poison administered by his own hand, unlamented and unwept in a foreign land.

Cæsar, after having conquered eight hundred cities and dyed his garments in the blood of one million of his foes; after having pursued to death the only rival he had on earth, was miserably assassinated by those he considered his nearest friends, and at the very place, the attainment of which had been the greatest of his ambition.

Bonaparte, whose mandate Kings and Princes obeyed, after having filled the earth with the terror of his name; after having deluged Europe with tears and blood, and

clothed the world in sack-cloth—closed his days in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner waving o'er the deep, but which would not, nor could not bring him aid.

Thus those four men, who from the peculiar situation of their portraits, seemed to stand as representatives of all those whom the world calls "great"—those four severally made the earth tremble to its centre, severally died—one by intoxication, the second by suicide, the third by assassination, and the last in lonely exile!

"How are the mighty fallen!"

From the New York Observer.  
DR. HUMPHREY'S THOUGHTS ON EDUCATION.  
Qualification of Teachers.

Every school-master I have said, should be a man of good, plain common sense—should be well educated himself—should be apt to teach—should be a man of good temper and entire self control and should possess the faculty of governing his scholars, so as to gain their affection, at the same time that he secures their implicit obedience.

My next remark is, that he ought to have a particular fondness for teaching. This remark is founded on a very important general principle, viz., that in every employment, other things being equal, men succeed best in what suits their taste. One man has a talent, or genius, if you please, for painting and another for architecture; one has a taste for mathematics, another for languages and another for the natural sciences; one is enthusiastically fond of poetry and another of music; one has a natural turn for mechanics and another for the independent and invigorating pursuits of agriculture, and as a matter of course, every man will betake himself more cheerfully and successfully to whatever he has a taste for, than to any thing else. It often happens, that persons from mere fondness for their profession, trade, or employment, excel others who are greatly their superiors in abilities and acquirements.

It is as desirable, and almost as necessary, that men should be born school-masters, as poets, musicians and painters. If a person loves to teach, loves to be surrounded, from morning to night, by a group of young immortal beings, whose minds are continually expanding; and loves to watch their progress in all the elementary branches of education, his task, which to another might be insupportably irksome, will be pleasant; the thousand little annoyances and perplexities which every teacher must meet with, will scarcely be felt; the time will be too short for his daily exercises; his engagement will expire ere he is aware of it; and great as may have been his toil, he will close the school with regret. Such a teacher, when his other qualifications are respectable, will be almost sure to succeed anywhere. Every body will see that he is seeking not his own ease and emolument, but of his pupils; he will infuse something of his own enthusiasm into their minds; the confidence of his employer will be secured and all things will go well. But on the other hand, if the school-master whom you employ would never teach another day if he could help it; that is, if he could do as well for himself in some other way; if his grand object is to get so many dollars a month; if he had rather begin every morning a few minutes too late than too early; if the time hangs heavy upon his hands, and he pines his watch often to his ear and wonders when it will be noon; if the greatest interest he takes in the children, is to send them back every night to their parents; if he spends more thoughts in contriving how he shall get through the winter, with the least interruption to some ulterior object of pursuit; or if he tries to be faithful, merely in obedience to the dictates of conscience, while his "heart and his flesh" are all the while crying out, O what a weariness! if in fine, he has no real fondness for teaching, but rather an aversion, let him not thrust himself into a place which might be better filled by another. Let him find something else to do, which he likes, if he can; and if he cannot, it is better to betake himself reluctantly, if he must, to almost any other employment for a livelihood, than to school-keeping.

Another prime and essential qualification in a school-master, is good principles. In all ordinary cases, when we are about to confide any of our interests to a third person, one of our first questions is, Can we trust him? Is he honest? Will he be faithful? And we are the more particular and anxious, in proportion to the value of the stake. Now what higher responsibility can a parent devolve upon another, than the right moral direction of the minds and hearts of his children? Next to the parent, certainly, no one has so much influence over the child as the teacher.

But are not some districts even now, too careless in this matter? Is the moral standard everywhere as high as it ought to be? Are the most ample credentials always required? Are not some men found in the schools, every winter, who are employed rather out of compassion for their families, or from motives of economy, than from any great confidence in their moral qualifications? Every school-teacher ought to be a pattern of "whatsoever things are pure, lovely, and of good report," as well as able in every branch of instruction.

In the last place, sincere nati piety is an exceedingly desirable qualification in a school-teacher. There is nothing like the "fear and love of God shed abroad in the heart," to make a man faithful in any profession, employment or undertaking. As Moses said, when the spirit of prophecy was given to the seventy elders in the wilderness, "Would that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" so I cannot help exclaiming, in this place, would that all the teachers of our schools were themselves taught of God, and that "the Lord would put his spirit upon them." Parents need all the assistance they can get, in bringing up their children in the nurture and admonition of the Lord, and there is no calculating the amount of influence which a truly pious

school-master or mistress may exert, over the hearts and consciences of fifty immortal beings, during the most plastic period of their existence. A sincerely religious teacher will make it a prominent object, to lead his scholars in the paths of righteousness, as well as to imbue their minds with the rudiments of useful knowledge; and it admits not of a doubt, that the seeds of piety, sown in the humble school-house, have taken root and sprung up in the hearts of thousands, putting forth "first the blade, then the ear, and after that the full corn in the ear."

I am quite aware, that piety in the absence of other qualifications, cannot make a good school-teacher, any more than it can make a good civil ruler, a good preacher, or a good physician. And it is certain, that some men of sound Christian principles and high moral standing, though not members of the church, are upon the whole far better teachers than some others, whose piety is unquestioned and unquestionable. I do not say, therefore, that none but professors of religion should be employed. The number of such who are otherwise competent, is very inadequate, at least in some parts of the country; and we are bound to be thankful for the best talents and qualifications we can command. Still other things being equal; vital piety is a crowning excellence in the character of a teacher; and I hold it to be the bounden duty of Christian parents to inquire for such teachers; and to give them the preference when they can be had. This may appear to some quite too puritanical for the present liberal and enlightened age; but I feel confident, that a still better age will ratify the judgment; and that no parent in the light of eternity, will ever find reason to regret that he was too anxious or particular, about the moral and Christian character of those to whom he confided the education of his children.

## THE ATONEMENT.

The doctrine of the atonement is not a mere speculative doctrine, which we may embrace or not, as we please, and the rejection of which is to be classed among involuntary errors; if it be true, and if we believe it to be true (for God made the application of it to ourselves to depend upon our own faith,) then we shall rise again to everlasting life; but if there be no such doctrine, then we have no promise, and we can have no certain hope that we shall rise again at all. Let a man reject the Scriptures altogether, let him deny that in Adam all died, and then he may not see the necessity or the fitness of Christ's atonement. But will he be a gainer by this miserable unbelief? He may not believe that death is the lot of all men in consequence of one man's sin, but, for some cause or other, knows that he himself shall die; and how does he know, without the light of Christianity, that from that death he shall ever rise again? Will abstract reasoning lead him to this conclusion? Let him look to the sages of Greece and Rome, and he will see them, as wise perhaps, or wiser than himself, lost in the ocean of perplexity, or wrecked on the shoals of atheism. Does he think that his own virtues will raise his body from the grave, and that these are sufficient to insure the happiness of heaven? This is, in fact, the creed of those unhappy persons who reject the atonement of Christ. They may not like to speak of the efficiency of human merit, or of claiming heaven as a right; but if they do not look for redemption from sin and its punishment through the righteousness and the death of Christ, they must think, that what good they have done will atone for what they have done amiss; and let every one look at his own heart, and see whether this is a belief which will open to him the happiness of heaven. There may be difficulties in the doctrine of the atonement; the very notion of it is fraught with mystery; but God has revealed enough to make faith an anchor of our souls, both sure and steadfast. That Christ, having the divine nature added to the human, should be perfectly free from sin, is not difficult to be believed—that having taken our human nature, he should be subject to death, is also a point which we might expect—that his divine nature should enable him to rise again from the dead is agreeable to our notions of divinity: so that in these three propositions, viewed separately and distinctly, human reason would find nothing which it might not readily adopt. That God should accept the death of Christ as an atonement for the death of all men is undoubtedly an article of faith; it is one which, if God had not revealed it, we could never have discovered; the pride of reason may reject it, and the coldness of philosophy may reduce it to a name; but we have not so learned Christ; we know that it is appointed unto all men once to die, and after death the judgment; and who is there among us that looks into his own heart, that sees there a consciousness of sins for which he will hereafter be judged, that hears the comfortable assurance that these sins may be washed away in the blood of Christ—who will not say with a thankful, though a fearful heart, "Lord, I believe; help thou mine unbelief!"

Professor Burton.

From the Christian Secretary.  
ON THE UNITY AND TRINITY OF GOD.  
"For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one." 1 John, v. 7. God is incomprehensible. None by searching can find out the Almighty, yet he has manifested himself in his word. First, there are three persons (as the term is generally used) in the Godhead.  
"The Father is called God. His people are sanctified by God the Father. The Son is called God. 'This is the true God and eternal life.' God was manifest in the flesh.—The Holy Ghost is called God. It was said to Ananias, who had lied to the Holy Ghost, 'Thou hast not lied unto men, but unto God.' 'They being sent forth by the Holy Ghost.' 'The Holy Ghost hath made you overseers,' &c. Notwithstanding these three bear record in one." "The Lord our God is one Lord." "To us there is but one God." "I am the Lord, and besides me there is no God." "Thou shalt worship the Lord thy God, and him only shalt thou serve." Here we must admit both parents and children, that God is incomprehensible. But still we may believe

many things which we cannot comprehend. We cannot comprehend, or understand all about the sun, yet we believe there is a sun; we see it, and know that it shines. We know that it was created, although we did not see it created. We believe in the gravitation of bodies, but we cannot understand fully the principles of attraction. We can comprehend but a little of what we see around us, yet it would prove us to be still more ignorant, if we disbelieved the existence of all that we could not comprehend.

Concerning the Great Being who has made all things, it is enough that we believe his word, and keep his commandments. From the scriptures here mentioned, which prove the Trinity and unity of God, we may learn, First, Our own weakness. We gaze at his divine glory, but the brightness dazzles and confounds our sight. How weak our strength! How foolish our wisdom! How insignificant we must appear in his sight, before whom all nations are as the drop of a bucket, or the small dust of the balance. Secondly, We should have abasing thoughts of ourselves, and high and admiring views of God. And let us trust in his mercy, who forgives all who believe, repent, and obey our Lord Jesus Christ.

TRUST IN GOD'S PROMISE IN ALL UNLIKELIHOODS.—Comfort yourselves in the midst of difficulties with the truth of God's word, when all sense and outward seeming is contrary to the promise. Before a promise be accomplished there will be unlikelihooods. I will instance in St. Paul's predictions, Acts xxvii. 24, "God hath given thee all them that sail with thee," &c. Yet how many difficulties came to pass? First, no island appears; they are tossed in the Adriatic for fourteen days together; they know not where they were. Thus doth God delay the accomplishment of the promise: they know not how or which way it shall be made good. Another difficulty was, that, meeting with some island, it fell out in the night time they deemed that they drew near to some country, but they feared that they should be split on the rocks. The shipmen were ready to flee out of the ship, to leave Paul and his fellow-passengers in danger, and so they were ready to miscarry in the haven. When this difficulty was over, and it was day, they were not able to row to land. Another difficulty was, when they would have thrust the ship ashore, it was broken all to pieces; and when they were to swim to land, they think of killing the prisoners, and the captain, willing to save Paul, kept them from their purpose. But out of all these difficulties they were separately rescued, and escaped all to land. Therefore do not distrust the Word, but especially bear up with the hope of eternal life, though remote, and in another world, which we never saw. Heb. xi. 13, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." Rom. ii. 7, "To them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life." You will meet with bitter conflicts, heavy troubles, sad desolations; yet remember that God's word is a faithful word, and let this cheer and revive you.—Manton.

There are two obstacles in the way of a general and unending revival. We are stopped by the first obstacle, and the Americans are hindered by the second. We do not expect, and therefore we do not ask; and not asking, we do not obtain. The Americans expect occasional revivals, and stir themselves up occasionally to earnest and persevering prayer. As they ask, so they obtain. These periodic prayers receive distinctly occurring answers. The first obstacle arises from the insensibility of man to the Divine blessings, and the difficulty of rousing those who have long been in a state of slumber and supineness, who have become religious themselves, without a strongly impelling force from without, and who therefore have no thought of communicating such an impulse to others. Can these dry bones live? far less can they communicate life. It requires much faith, and much of the spirit of prayer, to strive against a state of affairs so adverse to both; and this is the first great obstacle which the Americans have fully overcome, and have made revivals an inseparable portion of the history of their religion.—J. Douglas.

CHEERFULNESS OF JOHN WESLEY.  
He was a great reader from his very youth. Hence his mind was richly stored with vast treasures of useful and entertaining knowledge. He had an almost inexhaustible fund of stories and anecdotes, adapted to all kinds of people, and to every occurrence in life. These he related with a propriety peculiar to himself. Few men have a greater share of vivacity when in company with those he loved, especially on his journeys. If the weather or the roads happened to be disagreeable, or if any little accident befell any of his fellow-travellers, without their being hurt, with what inimitable turns of wit would he strive to keep up their spirits, feeling himself happy in endeavoring to please: so that it was almost impossible to be dull or dissatisfied in his company.

\* I never saw him low spirited in his life, nor could he endure to be with a melancholy person. When speaking of any who imagined religion would make people morose and gloomy, I have heard him say in the pulpit, "that sour godliness is the devil's religion." In his answer to a letter I had written to him (in a time of strong temptation,) he has these words: "That melancholy turn is directly opposite to a Christian spirit. Every believer ought to enjoy life."  
He never suffered himself to be carried away by extreme grief. I have heard him say, "I dare no more fret than curse and swear."

SELF-IGNORANCE.—It is strange to think how sound and clear, and distinct a man's judgment will be against those evils in others, which yet he seeth not in himself. How many Christians will be able to decipher the nature of some vices, and unveil the evils of them, and be quick-sighted to espy the least appearance of them in another, and to condemn it; and yet so partial are they in judging themselves, self-love so purblind them in this reflection, that they cannot discern that in themselves, which others cannot but perceive.

## REDUCTION OF POSTAGE.

We readily comply with a request to give circulation to the following communication. The example which has been set by the British Government, of reducing the postage on letters to a very low rate and thereby increasing the utility of the Post Office Department, is well deserving of imitation in this country. The rates of postage, especially on the most frequented routes, where the number of letters is great, and the produce immense, are most unreasonably high. There is little doubt the rates might be much reduced, without causing any reduction of the amount of income. If such be the fact, it calls most emphatically on Congress to make the reduction, and to extend the accommodation. If even there were doubts on this point, there is no good reason why the productive route should be so heavily taxed, for the maintenance of so frequent a conveyance of the mails on routes which are unproductive.—Boston Patriot.

To the people of the United States:  
The British Government has set an example to this country, well worthy of imitation. It is a reduction of Postage.

In a country where every farthing that can possibly be raised by taxation, direct and indirect, is wanted to carry on the Government, the Parliament has reduced the Postage all over the kingdom, to one penny on every letter not exceeding half an ounce in weight. The Government has yielded to the wishes and petitions of the whole people, but not till it was reasonably proved that the revenue would be as great with a low as with a high rate of Postage.

The wants of our people for a cheap communication through the mails are as great as those of the people of England. Our condition, however, is different, owing to the greater extent of our territory.—But if the English Postage can safely be reduced to one penny, is it not probable that ours can be reduced to two cents, five cents, and ten cents, according to the distance which the mail has to be carried. The advantages of such reduction are apparent to every man, woman, and child, who has intercourse of business or friendship out of their own immediate neighborhood.

There is but one way to get it done, and that is to send in Petitions from all quarters of the country. We, therefore, recommend the following form of Petition.

To the Senate and House of Representatives in Congress assembled:

Your petitioners believe that it would be a great benefit to the People of the United States, social, moral, political, and pecuniary, to reduce the Postage on Letters: they therefore pray that it may be reduced so that the greatest postage on any single letter shall not exceed ten cents.

EASTERN RAILROAD.—The reports of the directors, and of Col. Fessenden, the Engineer, have lately been published, which give a full and very favorable account of the present condition and prospects of the Atlantic railroad, east from Salem. The grading of the road, is all under contract to Portsmouth, 19 miles from Newburyport bridge, and the greater part of it will be finished next year. The rails are on five miles of the road, from Salem to Ipswich, and the remainder will be put down as soon as the iron is received. The Tunnel at Salem is nearly completed, and is noticed as one of the most substantial works of the kind in the country. It crosses the city, passing through the centre of it under the middle of one of the principal streets, from north to south. At each extremity of the tunnel, is a tasteful archway of hammered stone; and the side walls at the approach to each entrance, are surmounted by a handsome iron railing. The tunnel is formed of massive stone masonry, in uniform course, surmounted with a semi-circular arch. The length of tunnel, is 700 feet, and with the cuts at the two entrances, which are enclosed by walls and the iron railing, the distance is about a quarter of a mile. The tunnel is lighted by three elliptical openings from the top of the arch to the middle of the street, which are protected on the outside by iron railings, corresponding with the railing at the two ends.

Boston Traveller.

## BANK NOTE TABLE.

The Bills of all the Banks in the New England States which are in good credit, are received at par, on deposit, by the following Banks, viz:—Atlantic, Atlas, Eagle, Freeman's, Globe, Granite, Hamilton, Market, Mechanics, Merchants, North, State, Suffolk, Shoe and Leather Dealers, South, Tremont, Traders, Shawmut, Union and Washington.

The Suffolk Bank transacts the business relating to the Country Banks, for the above mentioned Banks.

Bills of the following Banks are not received by the Associated Banks:

MASSACHUSETTS.  
Fulton Bank, }  
Middle Interest Bank, } Boston.  
Commonwealth Bank, }  
Franklin Bank, }  
Lafayette Bank, }  
Nahant Bank, at Lynn.  
Chelsea Bank, at Chelsea.  
Middlesex Bank at Cambridge.  
Bank of Norfolk, } Roxbury.  
Farmers' and Mechanics' Bank, at S. Adams.

MAINE.  
Agricultural Bank, at Brewer.  
Oxford Bank, at Fryburg.  
Damariscott Bank, at Newcastle.  
Georgia Lumber Company, at Portland.  
Bangor Commercial Bank, at Bangor.  
Calais Bank, at Calais.  
Bank of Old Town.  
Still Water Canal Bank, at Westbrook.  
Bank of Westbrook, at Westbrook.

NEW HAMPSHIRE.  
Wolfsborough Bank, at Wolfsboro'h.

VERMONT.  
Bank of St. Albans, at St. Albans.  
Essex Bank at Guildhall.  
Bank of Manchester, at Manchester.  
Bank of Windsor, at Windsor.

CONNECTICUT.  
Stamford Bank, at Stamford.  
Bridgeport Bank, at Bridgeport.  
Fairfield County Bank.

RHODE ISLAND.  
All the Rhode Island Banks.

\*Bills of the Georgia Lumber Company at Portland are redeemed at 1-2 per cent. discount by J. W. Clark & Co. No. 6, City Hall Boston.